

A SHARP  
ARROW

Darted against

6

THE

Anabaptists, &c.

Being an Apology, or Defence of the  
Visible Church upon Earth.

And an Objection to all such Persons as doe Rebap-  
tize Men and Women.

And against being covered at the Divine Exercise of  
Preaching the Word of God to the People.

As also against those that deny to say the Lords Prayer.

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By DAVID EDMONDS, Gent.

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*Prove all things : hold fast that which is good, 1. Thes. 5. 21.*

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LONDON, Printed by T. H. 1652.

A. SHARP

# ARROW

Pointing the Way

THE

Arrows, &c.

Being an Apology, or Defence of the  
Vital Church of England

And an Objection to all such Persons as do  
use Men and Women

And a Right Defence of the  
Preaching the Word of God to the People

As also a Right Defence of the  
Church of England

By DAVID EDMONDS, Gent.

Printed by J. Sturges, at the Sign of the Crown, in St. Pauls Church-yard, 1712.

EDMONDS

LONDON: Printed by J. Sturges, 1712.



To the Right Honourable, the Lady *Anne Beauchamp*,  
and to the Right Worshiptull *William Lewis*,  
Esquire.



Onourable Lady, and most Noble Esquire,  
Hee that had not a Lambe to bring to  
the Altar, there was a Turtle Dove, or  
two yong Pigeons, well accepted of :  
though this weak and unworthy Labour  
of mine, bee not worthy to bee read by  
your Honours; yet I shall intreat you to  
read it, and accept of my good will in  
stead of perfect action : the Widowes mite, was as well accepted  
in Gods Treasury, as the superfluity of the Rich and wealthy :  
and I shall intreat your Honours the sooner to read it, in regard  
that it was penned in Prison, my selfe groaning under the Op-  
pression of Cavaliers and Parliamentarians, and that in a high  
nature : withall I would they would agree as well in all other  
matters, though I should perish. Thus committing your Honours in  
these tumultuous times, to the tuition of the Lord God of Hosts,  
who is that great man of warre, and his Name is Jehovah. I  
humbly take leave, craving pardon for this great presumption,  
and rest

The humblest of your Servants,

David Edmonds.



*A sharp Arrow darted against Anabaptists, &c.*



**I**N the first place King David, although hee was a man after Gods owne heart, yet hee should not build the Lords Temple, because hee was a bloud-shedder; yet the Lord permitted him to make a preparation to his sonne Salomon; so many talents of gold, and so many talents of silver, to undergoe the great worke commanded of God. The work being finished, you shall read Salomons Prayer: And Salomon stood before the Altar of the Lord, in the presence of the Congregation of Israel, and did spread out his hands towards heaven, and sayd; Lord God of Israel, there is no God like thee, in heaven above, nor in the earth beneath, who keepest covenant and mercy with thy servants that walke before thee, with all their hearts; who hast kept with thy servant David my father that thou promisedst him; thou spakest it with thy mouth and hast fulfilled with thy hand, as it is to this day: I shall omit to write what followes in that Chapter, in regard Salomon, and his son Rehoboam fell off from the command of the Lord; for God did not promise the Kingdome unto David, but upon condition, of the sanctity of his posterity; saying, If thy children will keepe my statutes, and observe my lawes, that I shall learne them, their children also shall sit upon thy seat for evermore. Will God dwel on earth? behold, heaven and the heaven of heavens cannot contain him: how much lesse this house that I have built, sayth Solomon, 1. King. 8. 27. yet have thou respect unto the prayers and the supplications which thy servants shall make unto thee in this place: and hearken thou unto the supplications of thy servants, and of thy people Israel, when they shall pray towards this place, and heare thou in heaven thy dwelling place, and when thou hearest, forgive.

To prove that it is more commodious unto the sonnes and daughters of men, to pray to the Lord in the full Congregation, then privately, to be by ones selfe, or with a few company.

Suppose I were in the publique Church, and have, as I have great need, to aske forgiveness of my sinnes at the hands of my God, or to make my supplication to his Majesty, for some necessities, either spirituall graces, or temporall benefits that I stand in great need of, it may be it will be Gods pleasure to heare another for me, and I for him, and through that respect, God to commiserate the present condition of us all.

For the answer of God to the last request of Abraham concerning Sedom and Gomorrah, was, If there, sayes God, bee ten righteous men within those two Cities, I will not destroy it for ten sake: yet let no man conjecture, that I by no meanes doe debar private prayers, for why, the word of God sayes, pray continually. And againe sayes, and Phineas prayed, and so the plague ceased: for prayer is the very Key that opens heaven gate: nay withall it is such a dart, the more a man or a woman doth use it, it further drives the Divil off from them; so is preaching necessary withall, as wee have an old Proverbe in the Welsh, Good is the staffe with the crouch; they should like man and wife goe hand in hand together, rather then to be separated one from the other.

Now to prove the Church to bee honoured before any other private place, according as the New Testament doth describe it, I cannot finde that our Lord and Saviour Jesus Christ, nor in all the New Testament, that he did eat but naturall food, like other children, untill he was twelve yeers of age; then his father and his mother found him in the Temple, in the midst of the Doctors, hearing them, and asking of them questions. Assuredly if the Church were not to bee honoured before any other private place, our Lord and Saviour Jesus Christ would aswell begun the good action or the great message of his Father in private places, as soone as the Church: but it is evidently seene, hee began it in the Temple, saying unto his Mother; Knew ye not that I must goe about my Fathers businesse?

Some men of the world will tell mee, that our Lord and Saviour Preached upon the Mount, and I doe in no wise contradict them, for the word sayes so likewise: but when did hee preach upon the mountaine,

mountaine, but the time that he durst not come into the Temple? for a while before did the Jewes hurle stones at him, that his sacred person was driven to flie out of the Temple.

Again, to prove that the Church is to be honoured before any other private place; if our Lord and Saviour Jesus Christ had come up street or downe street, and there to see folkes sell away Doves, our Lord and Saviour would have sayd no kind of thing unto them, but let them attend their market in the name of God; but as soon as he espied them to sell away Doves in the Temple, he scourged them out, and told them, that his House was called the House of Prayer, and that they had made it a den of theeves.

Then thirdly, to prove it to bee more vertuous then private places, read but 1. Cor. 11. 22. there the Apostle sayes, have yee not houses to eat and to drink in, why despise yee then the Church of God? will you have mee to prayse you for this? I say unto you, I prayse you not. And in the last of the Colossians the same Apostle sayes, Let this Epistle be read in all the Churches of the Laodiceans.

And to prove the Church to be honored before any private place, if a man can beleieve historicall writings; Titus Vespasian that great Emperour, forty yeeres after the crucifying of our Lord and Saviour Jesus Christ, did raze the Temple at Jerusalem; and at the razing of it, when hee came to one Room there, called *Sanctum Sanctorum*, the Holy of Holies, where none but the Priest once a yeere did enter into, he fell flat upon his face, and sayd, This place could not chuse otherwise to be, then the place where the most high God did dwell.

If any other doe thinke to make it appeare unto me, that private places are as vertuous, let them proceed: for that chosen vessel Saint Paul sayes, He that is filthy, let him be filthy still: I know they cannot prove it by Scripture, which is the glasse of Gods will, and the very pathway to salvation, and the direct way which the sonnes of men ought to teach, preach, and walk by. For further satisfaction to tender consciences, I refer my selfe to the Learned to describe it. Provided alwayes, that such Learned men doe detest Popery on the one side, and shun Heresie on the other side: for there be abundance of people in this age, did pretend to avoyd Popery, and fell into the gulfe of Heresie; so that it may be well sayd of such people, with the words of the Poet, *Incidit in Sillam qui vult vitare Charybdim.*

I doe not gaineſay but that there is a private Church withall to bee allowed of: for S. Paul writes, Coloff. 4. 15. Salute the Brethren which are in Laodicea, and to Nymphas and the Church which is in his houſe. So that private ſerving of God is neceſſary, but not ſo commodious as the publick ſervice in the Congregation; for in the time of that divine exerciſe, we ſhould all repair thither, to pray for our ſelves, and one for another, and God for us all. For we read of that godly woman Sarah, that ſhe did wear all her beſt aray, and did put on all her rich jewels, when ſhe did goe to worſhip the Lord in the Tabernacle. Was it the pride of Sarah that made her ſo to doe? no, no, it was to grace and beautifie the Lords houſe: ſhe was pure within, and clean without: I would women in this age would imitate but part of her wayes and actions, if they could not performe the whole.

Now I will proceed to treat of the neceſſity of Baptizing of Infants, and the unlawfullnes of Rebaptizing of men or women either. Some men in this Country I heare there be, that ſay, that Baptiſme is not requiſite at all. I answer ſuch men: That if our Lord and Saviour Jeſus Chriſt were to be obliged unto mortall men, that hee is more bound unto the very Turke, then to ſuch perſons as doe deny Baptiſme: for why the Turk himſelfe doth acknowledge that there was failings in his Prophet Mahomet, his great head; and that there was no failings in that Prophet Jeſus Chriſt, as hee tearms him. If Baptiſme be not neceſſary, there were failings in Chriſt: for why? becauſe he ſuffered himſelfe to be Baptized of Iohn in Iordan. That is not only to ſhew the neceſſity of Baptiſme, but the obedience of Baptiſme alſo.

But concerning the Rebaptizing of perſons, I ſhall confute ſuch men as hold it neceſſary, in the ſelf ſame Chapter as they themſelves doe ground it upon to be needfull or lawfull, or elſe I will bee ſure to confute them with the words of the ſame Apoſtle they ground it lawfull on, the words out of the Apoſtle that ſay, 19. of the Acts and the 2. verſe: Have ye received the Holy Ghoſt ſince ye beleevved, and they ſaid unto him, we have not heard ſo much whether there be any H. Ghoſt or no: and he ſaid unto them, unto what were ye then Baptized? and they ſaid, Unto Johns Baptiſme: then ſaid Paul, John verilie Baptized with the Baptiſme of Repentance, ſaying unto the  
People

People that they should believe on him which should come after him, that is one Jesus Christ: when that they heard this they were Baptized in the Name of the Lord Jesus: And when Paul had laid his hands on them, the Holy Ghost descended on them, and they spake with Tongues, and Prophesied, and all their men were about twelve in number.

Let all true professed Christians but marke the false ground of Anabaptisme; Johns Baptisme, was, but as it were a Type of the Baptisme of Jesus Christ, for marke the words of the Apostle, in the fourth verse of the same Chapter, that Johns Baptisme was the Baptisme of Repentance onely, and that they should believe on him which should come after him, that is, on Jesus Christ, in whom is the fulnesse of the God-head bodily, and the fulnesse of Gods Spirit, and the fulnesse of Baptisme through Gods Spirit, and the fulnesse of Grace, and the fulnesse of all spirituall goodnesse whatsoever; so that the then Baptisme of John, which was the Baptisme of Repentance, and no more, and the now Baptisme of Jesus Christ, was, or is like two wayes upon a Hill, and at the foot of the Hill meete into one: so that the then Baptisme of Iohn is as it were dissolved, and now included into the Baptisme of Jesus Christ, which is altogether perfect and sufficient: And therefore not to be wrought upon the Sonnes and Daughters of men, but at the very time, or few dayes after that Children be borne into the World, as before the number that were Baptized of Paul after they were formerly Baptized with the Baptisme of Repentance, as the Text sayes were about twelve in number.

And presently as soone as Paul had layd his hands on them, the Holy Ghost descended on them, and they spake all manner of Languages, and withall prophesied. I wonder whether these yong Schismaticall Gamesters at Lanhazan, or elsewhere, in this Country, can doe the like: I believe their Leaders, Mr. DAVIS and Mr. MILES can scarce do it; 'tis great pittie but that the Noble Estates of the Land, to the intent that the soules of men and women should not be ensnared and deluded in this kinde any further, should be made acquainted of so great an abuse to Church, State, and Commonwealth: For if the Estates did allow of it, they would send a Command for all to doe it in generall, thorow our the

whole Land ; therefore these abuses are acted unknown unto them. Circumcision as a type of Baptisme , S. Paul in the 7. Cor. verse 18. sayes, Is any called being Circumcised, let him not become Uncircumcised : as much as if the Apostle had sayd, Is any Baptised, let him not seeke to be Rebaptised : for if a man or woman doe suffer themselves to bee Rebaptised, they doe deny the Baptisme which they formerly received, and the first principles of the true Christian Religion.

Marke the words of the Apostle, 1. Cor. 7. 20. Let every man, sayes he, abide in the same calling wherein hee was called ; so that men or women being called by their first Baptisme, as they are to be Christians, and incorporated to be members of Gods true Church they should so remayn, untill their souls were dissolved from their bodies, and their bodies from their soules, onely by vertue of the words of the Apostle in the sayd 20. verse as before, Let every man abide in the same calling wherein he was called.

Ualess the sonnes and daughters of men will altogether follow the false doctrine of these yong Seducers, and make frustrate the words of that chosen vessell S. Paul, that wrote the very marrow of all the New Testament, the words of our Saviour only excepted.

The Anabaptists, it may bee, will alleadge to mee, that a Childe ought not to be Baptised until he be of age, and possessed with faith : Alas, poore men ! I answer them thus ; That as soone as the Midwife doth receive the Childe into the World, that very instant the Childe hath faith : what faith hath he ? the faith that the father and mother that begat him, have or had.

Because I did write so much of Circumcision to bee a type of Baptisme, I know some particular men will alleadge and urge unto me the 1. Cor. 11. that Circumcision is nothing, and Uncircumcision is nothing but the keeping of the Commandments : Tis true, every thing in the old Morall Law was abolished at Christs coming ; but the Apostle doth not say Baptising is nothing ; but hee might well enough say, Rebaptising is nothing ; though wee were absolved from the curse of the Law at the coming of Christ, yet we are still bound to the obedience of the Law, and the Law stands still as a Schoolemaster to bring us to Christ : for our Saviour sayth in one place, I came not to destroy the Law or the Prophets, I came rather

rather to fulfill them.

Though other Ceremonies were abolished at the coming of Christ, yet Circumcision was not quite abolished then : why? Christ himselfe was Circumcised the eight day, it might bee abolished after ; for our Saviour tooke no Celestiall Discipline upon him untill he was twelve yeers of age, posing of the Doctors in the Temple : yea then was Circumcision abolished, and Baptisme to stand in the stead of it ever after.

See in what a dangerous condition those people are, that leave their Children Unbaptised untill they be of age : let them read Exodus 4. 24. how that the anger of the Lord was kindled against Moses, because he left his Childe so long a time Uncircumcised : And it came to passe by the way, in the Inne, that the Lord met him and sought to kill him, verse 24.

Then Zipporah took a sharpe stone, and did cut off the foreskin of her son, and sayd, surely a bloody husband thou art unto me, v. 25.

And she sayd againe, a bloody husband thou art to mee, because of the Circumcision, verse 26.

Concerning the performance of our first Baptisme, wee are in a dangerous condition, unlesse God will look more upon the wounds of his deat son Jesus Christ, then any merits of our owne. For men and women at our Baptisme have entred into a Covenant to God for us, that we should be such and such, and we for the most part of us, are such and such, cleane contrary to this Covenant, so that if we will seriously consider, we have enough to doe to performe the Covenant of our first Baptisme, without provoking the Lord to anger to take upon us the second Baptisme, which is cleane contrary to the word of God. But it is nothing in this age, with the sons and daughters of men, to abridge Covenants, seldome or never at all doe they think upon them.

Concerning the breach of this Covenant, I have read in History, that Vladislaus King of Hungaria, and Prince of Transylvania, how he waged war with the Great Turk, and in processe of time being weary on both sides waging of warre, both parties agreed to compose the differences betwixt them to a peace; the King of Hungaria being a Christian, the Turk a Mahometan : they both entred into a solemne Oath and Covenant, to dissolve both Armies, and to ob-

serve a League between them for so many yeeres ; the King of Hungaria took his Oath in Christ his Name, the Turk in Mahomets : after that both Armies were dissolved , and every man went home to his owne house in peace. A while after, Julian the Cardinall, an incendiary , ( even as incendiaries have fomented these unnaturall warres in this Land ) perswades the King of Hungaria to abridge this Covenant, and againe to rise up in Armes against the Turk, telling the King of Hungaria that it was no sin against God to breake that Covenant with the Turk, because he was a Pagan ; so hee prevailed with the King of Hungaria that he rose up in Armes presently : so the Turk in defence of his Territories and Kingdomes, rose up in Armes withall ; and in the Brunt and heat of the Warre , the Turk espying the Crucifix in the Banner of the King of Hungaria, takes the Covenant out of his Pocket , and throwes it up towards Heaven, and sayes, O Christ, if thou beest the Living God, revenge not thy selfe upon me, for I never took any Covenant in thy Name, for I did alwayes deny thee to be an Eternall God ; but revenge thy selfe upon the King of Hungaria, that hath taken a Covenant in thy Name, and is not ashamed before thy face to breake it.

Assuredly, our not performing of the Covenant of our first Baptisme, Covenant of our Mariages, and other ties that wee have taken upon us in this Land, tis to be feared that by reason wee have so oft times abridged them, that Turks, Pagans, and Infidels, will rise up in judgement against us.

In part of this weak and unworthy Labour of mine, as far as God hath given me a talent , I shall declare unto the World the unlawfulnessse of being covered in the Church , at the Divine exercise of Preaching the word of God to the people.

I will begin with the words of God himselfe Exod. 13. 5. Plucke off thy shooes from of thy feet, for the place whereon thou standest is holy ground : by vertue of those words , the words of the most High God. I tell, O proud Belteshazzar, plucke off thy Hat from of thy head, for the words thou hearest are holy words. I doe not say but an old man may doe it , or a sick man may bee covered at that Divine exercise, for tis a case of necessity ; for King David did eat the Shew-bread, that was not lawfull for any to eat , but the Priest alone : God never sent any Prophet to reprehend him for it : why ?  
because

because David was necessitated so to doe at that time; but as soone as he took the wife of Uriah, the Lord presently sent the Prophet Nathan to attaine him of High Treason, against the great God of Heaven and Earth, and to judge and condemne him in one word, Thou art the man.

There were fifty thousand of the Bethshemites slaine for looking unreverently upon the Ark of the Covenant; and Uzzah was stricken dead by the hand of the Lord, for but touching the Ark, as you may read Chron. 13. 9. 10. And when they came to the threshing floor of Chidon, Uzzah put forth his hand to hold the Arke, for the Oxen stumbled. And the anger of the Lord was kindled against Uzzah, and he smote him because hee put his hand to the Arke, and there he died before God.

The Preacher is the Ark of the Covenant of the New Testament, and when hee preaches unto us of Gods judgements, wee should then pray in our hearts to divert those judgements from us; and when he treats and speaks of Gods mercies, we should then pray in our hearts to participate of those mercies: you shall finde it in one place that S. Paul writes, that it is a shame for a woman to bee uncovered in the Church; as much as if the same Apostle had sayd, that it is a shame for a man to be covered in the Church: therefore I beseech all those that love God, and the true Reformation of the Church of God, to reform this enormous abuse, lest wee should any further be evill spoken of and derided by Turks, Papists, Pagans, and Infidels, that are not enspired to make recognition of our Lord and Saviour Jesus Christ; lest that their blind wayes should at the last day rise up in judgement against us; for assuredly unlesse that this and other abuses that are now committed in the Church of God bee amended, we shall be in great danger to bee those, (or like those) that the Apostle Peter writes of, 1. Pet. 3. the two last verses, It had beene better for you never to have known the way of truth, then to know it and turne from it. For ye shall bee like a dog that turns againe to his owne vomit, or like a sow that is washed in the River, and goes wallowing againe in the mire.

I can in no wise bridle my tongue from speaking, nor withhold my hand from writing of the wrongs that are now done unto cer-

taine Clergy men, that taught and preached the Gospel in precedent times; yet let no man conjecture that I by no meanes doe write of their sides in generall; for I know, abundance of them would not bee contented to walke upon the Battlements of the Church, but did mount themselves up to the turrets of civill policy that did nothing belong unto them.

Some of them have been responfall for it before men already, and suffered, and therefore I shall conclude of such persons with the old Proverb, which sayes, *de mortuis nil nisi bonum*; of the dead nothing but good. I take God to Reco:d, my Lord Generall CROMWELL, as his Excellency was going for Ireland, upon the walls of Tenbigh, told the Gentlemen there about him, I cannot perceive (sayes he) but this man is of the selfe same Religion as my selfe is of; meaning my selfe.

For my owne part, I shall sooth no man, be he ever so great; if his Excellency do agree to extirpe out of the Vineyard all the Clergy in times past, his Excellency is as wide from my tenents in Religion, as the East is from the West, but methinks as many of them should be thrust out of the Vineyard, as had evill will at Sion, and none of the rest: for to put them all out, we have no such warrant, neither out of the Old nor the New Testament; for in the Old Testament we read, that in the last request of Abraham to God, for Sodome and Gomorrah, if there (sayes God) be ten righteous persons in those two Cities, I will not destroy it for the tens sake: But there was found there but one righteous Lot, and for that one righteous man, God had provided a Zoar a City of refuge, during the time that the Lords anger was kindled against those two great Cities in destroying of them with fire and Brimstone from his Celestiall habitation: And now it should seeme that in a small measure his Majesty is offended with certaine men that he called to be his Ministers and especiall Members of his Church; but it cannot be that all the Clergy in times past could be culpable of adhering to Popery or the like, and in this fire from Heaven, which is the Lords small anger, or his small deluge emerging the former Clergy men; if there (I say) be but one amongst them, that can say and prove himselfe not guilty, where is his Zoar, or any City of refuge.

Elias a great Prophet and a chosen of the Lord, desired of the Lord, that

that he might be taken away from amongst the children of men, saying, they have killed thy Prophets, &c. and I onely am left, and they seeke my life also; in answer to Elias, God saies, I have reserved, seven thousand chosen men in Israell, that have not bended their knees to Baal.

It should seeme by those words though Eliah had the inspiration of Gods spirit in him, in a high nature, yet hee did not know the mentall reservations of all men and women towards their God in Israel. And so according to morall reason, that the noble Estates of the Land doe not know of every particular wrong that is now done to some of the former Clergy men; every vessell should stand upon its owne bottome: why? because there is so much Drunkenesse, must there be no wine nor strong drink? and because there is so much Leachery, must there be no women? God forbid. Now I prove that those Clergy men heeretofore, that had not a hand to bring in Popery into the Church of God, neither did in no wise intend to quench or put out the light of the Gospel, but behaved themselves reverently, and prudently in their vocations, ought not to be put out of their Benefices: nay if they had committed some faults, yet they ought not to bee put and thrust out of the Vineyard in this kind, for one particular fault: for why? let some of the sons and daughters of men but think with themselves, hat if God in the dreadfull day of judgement, should deale with us as we deale heere below one with another, what would become of us? assuredly wee should goe on the left hand with the Goats. Goe ye cursed &c.

Concerning the remission that many of the former Clergy men should have to prove it. We read that our Lord and Saviour Jesus Christ when he came into the Vineyard, and there found a Tree that bare no fruit, he bad the Vineyard dresser cut it down, why cumbereth it the ground? Nay sayes the Vineyard dresser, I will entrench and dig about it one yeer more: wee doe not read that our Saviour did contradict the Vineyard dresser in that busines

For one particular man a Clergy man, one Mr. FRANCIS DAVIES of Llangaine, in the Countrey of Glamorgane in Wales a man that would never hear of Mariage: his reason was, lest the care of a wife and children should in part take him off from the service of his God, and the duty that hee was to performe to the great charge under

der him: then his second reason was, if he should marry, hee could not be a supporter to many of his friends, which he was to divers of them: nay he took more pains in his Calling to Preach the word of God in his two Parishes, then any two Clergy men in the County of Glamorgan: and for this man to bee thrust out of his Benefices, and still to be kept from them, tis great pity indeed: for the rest of the former Clergy of the County of Glamorgan, they be of age, let them speak for themselves.

I should have made the fourth part of this weake and unworthy work which I have already penned, that is, concerning the Lords Prayer, and against such persons as doe deny the saying of it: loath I was to make description of it, in regard that it is, as it were, the master piece of Christ Jesus his own words, lest that God should be so offended with me, as he did strike Uzzah for touching the Ark of the Covenant. But upon a Sabbath day being the 19. of Sept. 1651. to heare one Mr. ELLIS make an Exposition on part of the Lords Prayer, in the Church of Cardiffe, the words thus: Hallowed bee thy Name, thy Kingdome come, thy will be done in Earth as it is in Heaven: where he sayd, that people did tempt God to say the Lords Prayer: why, sayd he? because the Angels and Saints in Heaven do pray and serve God perfect, and we imperfect: that is most true: but I hold his and others coverture and debarment in it to bee to think it as it were a certaine imbecillity or weaknesse in our Lord and Saviour Jesus Christ, to command his Apostles to say it, and that we should not imitate them to say it likewise. Doth he or any other of the sons of men thinke that our Saviour Jesus Christ when he said, thy will be done in earth as it is in heaven, did meane that mortall men, that are conceived and borne in sinne, and all their dayes live in sinne, and altogether polluted with corruption and uncleannesse, can execute the good will of the Father as well as those celestially Saints and Seraphins that do dayly and houely reape the fruition of the heavenly Deity, and habituall society with Almighty God? no, no, the meaning of our Saviour Jesus Christ, was, that the sons and daughters of men should doe their best endeavour to execute his will and pleasure upon earth, and that which they should be defective in, the rest should be supplied out of his blessed merits;

merits; for Zacharias and Elizabeth were said to walke in all the Commandements of the Lord; no question but they both one time or other had abridged the Lords Commandements, but such lapses were not attributed unto them: why? because they did their best endeavour to execute the will of their God; for God requires no more at our hands, but to do our best to serve him in uprightness of hearts and willingnesse of spirits, and the defects as be, are to be supplied out of the blessed merits of Jesus Christ: and withall, I shall conclude this sentence with the words of that sweet singer of Israel, David the King; he knoweth whereof we are made, he remembereth we are but dust.

'Tis true, the both Evangelists do not concurre or agree in the writing of the Lords prayer; the one hath it, when ye pray, pray ye thus, *verbatim*, word by word: the other hath it, when ye pray, pray ye as thus: and in these times those that debarre it, followe neither: for why? we should either say it word by word, as the one hath it, or else take it as a modell, or as it were a Text to pray by it; for assuredly, our Saviour did not speake it vainely, but that either of the both should be followed in it: nay, he much disdained the vaine babblings and long prayers of the Scribes and Pharisees, and comprehended the prayers of his servants in this short prayer, Our Father, &c. and did compose it to six Petitions; the first three for the glory of God, the other three for the necessity of man; and the best Divine in this Land may preach a whole twelvemonth, twise every Sabbath day, and perhaps not consummate or end all the Doctrine of this good and godly Prayer.

I could have made this Booke three times as long, but as far as I am called to be a Christian, though a great sinner, I hope I have declared my selfe to God and the world of and concerning the principles of my tenents in Religion, in these foure things, and whoso will question me for it, for I shall think my selfe happy to sacrifice my blood in the quarrell of my Lord and Master Jesus Christ, that spared not his sacred hearts blood for my redemption from the thraldome of Satan, that old enemy of mankind, that still goeth about the world like a roaring Lion, seeking whom hee may devour. Great bloodshedding (the more the pittie) hath beene in this Land, of, and concerning such differences, as are now between

Mr. ELLIS and my selfe: Counsell what we may, fight about it as long as we please, we are all proclaimed in the word of God to be unprofitable servants, the proudest of us all: and it will be one day said unto us, give account of your Stewardships, you shall be no longer Stewards; who shall end this controversie, between Mr. ELLIS and my selfe? shall the Commissioners of Array end it? no, I challenge them, for they did imprison me for nineteen weekes and foure dayes in Cardiffes Goale for my affection to the noble Parliament and the Army, and gave away my meanes, 100*l.* *per annum*, to one Major WINSOR, a ranke Papist: shall the Gentlemen that beare the rule, and the sway now in the County of Glamorgan end it? no, I challenge some of them likewise: for they did me greater wrongs then the Commissioners of Array have done me formerly: but for my owne part, I shall rest my selfe contented about such injuries, untill my Redeemer comes in the aire, in the very Clouds, themselves, to judge both quick and dead, and then if I shall not obtaine mercy at the sweet hands of my Saviour, I shall be sure to have justice administred to this my tired soule upon earth; I have had neither of them both here below. I am sure of it.

Then there will be no Bishop favouring Popery, no Mechanicke Tradesman preaching Heresie, no Lawyer pleading, nor no Attorney prating, for the dissolution of the vast world, and all that is therein, will be like the unrowling of an Exchequer Writ: when that it is fully opened, it roules it selfe up againe, and the Judiciary Sentence is ready for usall, Come ye Blessed, and go ye cursed; yea, and happy will that servant be, when that his Master commeth, he shall finde to be watchfull; for he shall receive that comfortable Benediction, *Engage bene serve*, well done good and faithfull servant, thou hast been faithfull in a little, be thou ruler over much: enter thou into thy Masters joy: To the which joy of our Lord and Master Iesus Christ, make us all to be partakers; To whom, as is most meet, be ascribed all Honour, Glory, Might, Majesty, Dominion, and Thanksgiving, both now and for evermore, Amen.

F I N I S.

